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## RECENT THEOLOGICAL LITERATURE

### A NEW HEBREW AND ENGLISH LEXICON

Students of the Old Testament have been waiting eagerly for the completion of this book.<sup>1</sup> Before it appeared, there was no Hebrew lexicon, in any language, that could claim to meet the demands of modern scholarship. In German, aside from the admirable, but now antiquated *Thesaurus* of Gesenius (1853), students have the "hand-lexicons" of Gesenius-Buhl and Siegfried-Stade, which are good as far as they go, but leave a great deal to be desired. The most recent editions of Gesenius-Buhl, in particular, have been much improved, and serve excellently the needs of students beginning Hebrew, and of all those who wish to read the Old Testament in the original languages without attempting a thorough study. But for the purposes of experts these hand-lexicons are inadequate, and must be supplemented at almost every point by a search for material of which the most important part ought to be included in every first-class dictionary. The chief defects of the small dictionaries named have been: (1) The words are not grouped according to their roots. (2) The corresponding words and roots in the cognate languages are not adequately used. (3) The citations from the Old Testament are too meager, and the analysis of usage is not carried far enough. (4) Even the most necessary emendations of the text are often not included. (5) No satisfactory use is made of the writings of modern authorities in the field. (6) In general, it is evident that the process of revision, by which Gesenius has repeatedly been "brought up to date," has not been thorough enough; material has simply been taken over which should have been given a searching re-examination.

As for students dependent upon textbooks written in the English language, their condition has indeed been most deplorable, for there has been no Hebrew dictionary, small or great, which could be recommended for their use. The old translation and adaptation of Gesenius by Edward Robinson continued to be a much-used makeshift, down to the time of the appearance of the present work, and was perhaps as good as any other. Only those who are fully aware of the progress which Hebrew studies have made during the past half-century can appreciate the feelings of the instructor at the present day who sees his pupils tied to a lexicon which

<sup>1</sup> *A Hebrew and English Lexicon of the Old Testament*. With an Appendix Containing the Biblical Aramaic, Based on the Lexicon of William Gesenius as Translated by Edward Robinson. By Francis Brown, S. R. Driver, and Charles A. Briggs. Boston: Houghton, Mifflin & Co., 1906. xix + 1127 pages. \$7.50 net.

received its final form in 1854. It is true that the publishers of the book continued to issue "revised" editions, so that the unsuspecting beginner was led to suppose that he was being served with comparatively recent learning; but in reality the only thing revised was the date on the title-page.

The amount of new light, both from within and from without, which has been thrown on Hebrew lexicography since the time of Gesenius is very great indeed. A closer study of the text itself has had the result of reversing or revising a great many conclusions which once were hardly questioned. Advancing theories of the course of Israelite history and of the growth of the Old Testament literature have inevitably carried with them changing views of the meaning of single words and phrases. A better knowledge of the ancient versions of the Old Testament and of the principles of their use for the criticism of the Massoretic text has been exercising its important influence. The cognate Semitic languages are better known and more systematically utilized now than they were a generation ago, and the vocabulary of our Hebrew Bible is constantly receiving new illumination from them. The marvelous recovery of the long-lost literature of Babylonia and Assyria, in particular, has enriched our knowledge of classical Hebrew to such an extent that the older dictionaries are now long out of date, while even the most recent conclusions of scholars receive constant correction from the Assyro-Babylonian vocabulary. New monuments are perpetually bringing new material that can be made useful. In the languages still more closely related to the Hebrew, especially Phœnician and old Aramaic, a multitude of inscriptions have been unearthed within the past few decades, and it is only quite recently that the most important of these have been studied with such success as to assure, in the main, their text and interpretation. From all of these sources our knowledge of biblical Hebrew and biblical Aramaic has been considerably added to in recent years, and is sure to be increased still further, though doubtless to a less extent.

The *Lexicon* before us represents an enormous amount of labor; for Professor Brown and his colleagues, fully appreciating the present need, have set themselves the task of meeting it, not by a mere revision of Gesenius, but by compiling what is really a new work, planned according to the requirements of the present time and on an adequate scale. When to this is added that the compilers are thoroughly competent for their task, enough has been said to give an idea of the importance of the work to every serious student of the Hebrew Bible.

In grouping words under their respective roots, the editors have returned

to the method adopted by Gesenius in his *Thesaurus*. This is, of course, the only satisfactory way of compiling a dictionary of any Semitic language, and few will doubt that the time is ripe for using it here. The other (alphabetical) mode of arrangement had certain advantages, especially in the earlier stages of Hebrew learning, when conflicting theories of roots were in the field, and there was still uncertainty as to the true affinities of very many words. But the great advance in Semitic philology which has been made in the last half-century has reduced these uncertainties to such an extent that they cannot longer be given controlling weight. Every student should now be allowed the great advantage of that training in the structure of words which comes from constant familiarity with their systematic arrangement under the triliteral primitives. The expert scholar will be saved much time and trouble by having all the derivatives of a given root brought together in one place, each illuminated by its fellows, and all comprehended almost in a single glance of the eye. Of course, there will continue to be room for disagreement as to details; the present reviewer, for instance, sees many points in which he would dissent from the conclusions reached in this *Lexicon*, as to the origin of certain words and forms. But this occasional uncertainty, so far from being an objection to the arrangement adopted, really weighs in its favor. The investigation of roots and etymologies will receive a needed stimulus; and as for the doubtful words, no one will have difficulty in finding them, thanks to well-managed cross-references.

In the case of each word the editors have re-examined the evidence for the various usages and shades of meaning. What "the evidence" includes, at the present day, has already been partially set forth. In the Preface, pages ix f., there is a statement of the portion of the work for which each one of the three editors is responsible. For a very large number of words—indicated in each case by a dagger (†)—all the occurrences in the Old Testament are cited, at least by chapter and verse, generally with notation of the exact form, and often with the rest of the clause in which the word stands. That is, for all unusual and especially difficult words this *Lexicon* serves the most important purposes of an analytical concordance. The attempt is made to distinguish the usage of different periods in Israelite history, as well as that of individual authors; and the result, precarious though it must often be, is in the main very helpful. The new and thorough treatment of the Hebrew particles, pronouns, and adverbs, by Professor Driver, deserves especial mention. His discussion of the preposition **ב**, for example, occupies eight of these large and closely printed pages.

This dictionary far surpasses all its fellows in the extent to which its

compilers have made use of the cognate languages and of extra-biblical material as aids to Hebrew lexicography. For the knowledge of the meaning and history of both roots and single derivatives a great deal of help is given to the advanced student by illustration from the other Semitic languages. Much of the illustrative matter of this kind has never appeared before in any Hebrew dictionary, and the amount could be still further increased with profit. A similar and equally welcome advance is made in the use of the North-Semitic inscriptions which have been published. This is a field which has been unduly neglected by lexicographers and grammarians of Hebrew and Aramaic; though it ought in fairness to be added that many of these inscriptions have only recently been brought to light, and that it is largely through the acquisition of this new material that the monuments formerly discovered have been rendered intelligible. The fifteen years which elapsed between the publication of the first part of this *Lexicon* and its completion were years of very remarkable gains in this field, and more than one article which has its place near the beginning of the alphabet, and was given its final form in 1891, could now be written either with more confidence, or else with somewhat altered conclusions, thanks to recent discoveries. To mention, for instance, a single point among the many affected by the unearthing of the Hammurabi Code: it may well be that Dr. Briggs, if he could have seen the passages VII, 36; IX, 34 f.; XVII, 61; XVIII, 7; XX, 17; XXI, 18; XXXVI, 74; XXXIX, 90, in this document, would have decided not to give "judges" as one of the meanings of אֱלֹהִים (namely, in Ex. 21:6; 22:7, 8 (twice), 27). In general, the editors have kept abreast of epigraphic investigation, and have made use of its assured results. But we could wish that they had given us even more, rather than less. Still another point of excellence in this dictionary is its recording of conjectural emendations of the Massoretic text. Though in general the received text is trustworthy, yet in some instances its readings are evidently faulty and can be restored to their original form with certainty or with a high degree of probability. All such emendations upon which a considerable number of the best scholars are agreed ought to find a place in any comprehensive dictionary. The writer of the present review has tested this *Lexicon* at many points and found it decidedly superior, in this respect, to its German rivals. That very much remains to be done in the critical study of the Hebrew text of the Old Testament few will deny. The methods of investigation and criteria of judgment which prevail at the present day will be replaced in due time by others which are sounder, and the result will be both to emend the text in many new places, and also to reinstate the Massoretic reading in many

passages which are now quite generally believed to be corrupt. But in the meantime all Hebrew scholars are in constant need of the best results which have thus far been reached, the tentative as well as the certain, collected with diligence and sifted with good judgment; and that is what we have in the work before us.

One important source not yet used in Hebrew lexicography ought soon to be made available, namely, the documents originally written in Hebrew, while it was still a living language, but now extant only in translation. After making every deduction for the many uncertainties of translation, transmission, and interpretation, there remains a considerable amount of material in I Maccabees, Judith, Baruch, and other extra-canonical writings, which can be used with certainty and made very helpful for our knowledge of the Hebrew of the canonical Old Testament. An instance of the kind is the use of יד, χείρ, for "force" (armed company), in I Macc. 5:6; 11:15; cf. the translation of the same word by μεγαλειότης, "might, greatness, authority" (καὶ κατὰ τὴν μεγαλειότητα=יָכִיד; cf. the Greek of II Chron. 35:4), in I Esdras 1:4. These passages are all needed for the interpretation of Num. 20:20; Isa. 56:5, etc. Another instance is the phrase in I Macc. 2:24, "his kidneys quivered" (with anger), where the remarkable use of כְּלִי־יָד furnishes the best obtainable parallel to Prov. 23:16. Or, again, the word סְפָרִים (or שְׂפָרִים), γραμματεῖς, "muster-officers," in 5:42, employed exactly as in Judg. 5:14; II Chron. 26:11. Further, the use of חֶסֶד, "virtue," in 2:57, an interesting example; cf. Bar Sira 46:7; 49:3. The use of חָנָה עַל for "attack" in 5:27, 49, 50, exactly as in II Sam. 12:28. Or such other instances in I Maccabees as כְּתָרִים, "Macedonia," 1:1; 8:5; cf. Dan. 11:30; הַחֲמֹכָר, like I Kings 21:25, etc., in 1:15; שְׁנָתִים יָמִים, 1:29, like Gen. 41:1, etc.; כִּי אֵם, "except," in 10:38; בֵּית דָּגוֹן, the temple of the god Dagon at Ashdod, 10:83; cf. I Sam. 5:2. These are only a few examples chosen at random out of the multitude that might be cited. And they would make a valuable addition to any Hebrew thesaurus. The vocabulary of biblical Aramaic (which in this *Lexicon* is given a separate place at the end of the book, as is most desirable) can be similarly enriched to a slight extent from the Story of the Three Youths in I Esdras, the only extra-canonical document in the Old Testament which has thus far been proved conclusively to be a translation from the Aramaic. Thus, the idiom עָבַד דִּינָא מִן, "execute judgment upon," which is given as occurring only in Ezra 7:26, is found also in I Esdr. 4:39. The editors of the present work certainly cannot be blamed for failing to include material of this sort (where, indeed, has it been used?)

but it is time that attention was called to its importance, and its availability.

Especial praise is due to the compilers of this *Lexicon*, again, for the thorough use which they have made of the very extensive technical literature that has grown up during the past fifty years. How well they have performed this task is only partially indicated by the long list (more than six pages of three columns each, printed in small type) of titles of works and names of authors consulted; for this list includes only those works to which frequent reference is made. Thanks to an elaborate system of abbreviations, the references to these names and titles have been crowded into the minimum of space, and so also has all of the material which constitutes the framework of the dictionary. The volume thus contains far more than other books of its size, as the user of it will soon learn. The abbreviations are somewhat inconvenient, but the inconvenience is more than compensated for by the added material.

This suggests the further remark that this dictionary does not quite fill the need of a hand-lexicon for beginners. Theological students (who constitute the major part of those who study Hebrew) do not need so extensive a work as this, and are likely to find the use of it somewhat difficult; nor can any considerable number be expected to pay so high a price for a book which the most of them will probably never use after they leave the seminary. For all those who are not, and do not aim to be, expert scholars, a volume of less than half the extent of this one would amply suffice. On the other hand, it may be that some insatiable specialists will wish that the work could have been made still more exhaustive, suggesting that for an ideal "thesaurus" it would have been better to use larger type, with more space, to omit the most of the abbreviations, to include more illustrative matter, and add an English-Hebrew index, and to make at least two volumes of it. But the editors, it is needless to say, appreciated fully all these requirements, and under the conditions by which they were controlled they undoubtedly did the best thing that could be done, in deciding to publish a one-volume dictionary containing everything that could possibly be packed into such compass. It is, indeed, a veritable thesaurus, and will not fall far short of meeting the most exacting requirements. It is safe to predict that it will be a long time before it is superseded; and in the meantime it will remain what it is now, an indispensable helper. As for the students' hand-lexicon, we are assured that it will appear in due time, as an abridgment of this larger work, and that arrangements to this end have already been made with the publishers.

In conclusion, it is a pleasure to congratulate Professor Brown and his

colleagues on the completion of this great work, by the performance of which they have rendered a priceless service to Old Testament learning, and have put all students of Hebrew and the other Semitic languages under a heavy debt of gratitude.

CHARLES C. TORREY

YALE UNIVERSITY  
New Haven, Conn.

### CORNILL'S JEREMIAH

Jeremiah is one of the prophets who deserves the very best work that one can put upon him. Cornill states that in his student days back in 1873 he planned a commentary on this book which is so full of human interest. Graf's commentary (1862) held the field in those days, and continued to do so until 1890. Haupt launched his scheme for a polychrome Bible in 1890, and engaged Cornill to prepare the volumes (text and translation) on Jeremiah. Since the days of Graf, biblical science has advanced by strides, and brought into prominence textual-critical problems, elements of minor importance in earlier times. Cornill vigorously undertook his task, and in 1895 his critical text of Jeremiah was published in Haupt's series, but his translation prepared simultaneously still awaits publication. In 1896 the publishers of Graf's commentary (long out of print) asked Cornill to produce, not a second edition, but a new commentary on Jeremiah. Just on the heels of his accession to this request appeared the announcement of Duhm's commentary on the same book in the "Kurzer Hand-Commentar" series. This caused the postponement of Cornill's work until the summer of 1901, when he began his task, the results of which lie before us.<sup>1</sup>

The Introduction, covering more than forty pages, embraces the times of Jeremiah, his life, his book, Jeremiah as poet, Jeremiah as prophet, and the literature. The treatment of the times and life of the prophet is merely lucid, vivid description, such as a writer and scholar perfectly familiar with the facts would narrate, embodying nothing new. But the section discussing the book is especially timely and instructive. The document we call the Book of Jeremiah was constructed out of the words and acts of Jeremiah (דְּבָרֵי יֵרֵמְיָהוּ) and the memoirs of Baruch. The fourth year of Jehoiakim marks the date of the destruction of the original roll, and its reproduction and amplification by Baruch at the dictation of Jeremiah.

<sup>1</sup> *Das Buch Jeremia*. Erklärt von Carl Heinrich Cornill. Leipzig: Tauchnitz, 1905. lii + 536 pages. M. 10.